



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Au pied de ce vieux hêtre, incliné par le temps,
 Qui fait monter si haut ses bizarres racines,
 Souvent il s'étendait, pensif et nonchalant,
 Contemplant le ruisseau qui fuit sous les collines.

Tout auprès de ce bois, qui rit comme en mépris,
 Il errait, murmurant ses fantasques pensées,
 Soucieux, abattu, languissant, indécis,
 Victime, aurait-on dit, d'espérances brisées.

Sur la bruyère, au pied de l'arbre qu'il aimait,
 Un jour on le chercha; mais la place était vide,
 Mais au bord de ce bois, où naguère il errait,
 On n'entendait plus fuir que le ruisseau limpide.

Le lendemain, en deuil, avec des chants de mort,
 Nous le vîmes porter le long du cimetière:
 Approche et lis (toi qui sais lire) ce qu'alors
 Sous cette vieille épine on grava sur la pierre.

L' EPITAPHE.

Ici repose, avec la terre pour tombeau,
 Un jeune homme oublié de la fortune amie:
 La Muse avec faveur l'accueillit au berceau;
 Il fut l'enfant gâté de la mélancolie.

Généreux de nature et sincère de cœur,
 Le ciel à ses bienfaits pesa la récompense;
 Il donna ce qu'il eut (une larme au malheur),
 Il obtint un ami pour prix de sa constance.

Laissez dans le tombeau, ce fut son dernier vœu,
 Descendre son mérite et dormir ses faiblesses:
 Dans le sein de son père et le sein de son Dieu,
 Ils attendent tremblants l'effet de ses promesses.

J. BOÏELLE.

Dulwich College, London.

OLD FRENCH *abomer* AND *abosmer*.

THE purpose of this note is to point out that these two O. Fr. forms, which have ever since the time of DU CANGE been considered as standing for one and the same word, are in reality two words, distinct both in origin and use. The case is so simple as scarcely to call for more than an orderly disposition of the facts. No new etymology is here offered, though the correctness is tested of what I supposed to be a new etymology, before finding it recorded, where least to have been expected, in the collection of LA CURNE DE SAINTE PALAYE.

1. *Abomer* has from the first been correctly referred to Lat. ABOMINARI (for which PLAUTUS has a collateral active form ABOMINARE).

In the proper sense of Mod. Fr. *abominer* it occurs, so far as I have been able to discover, only once: Cambrige Psalter v, 5, "Hume de sancs e tricheur *abomerat* nostre Sire (Virum sanguinum et dolosum *abominabitur* Dominus)"—incidentally referred to by DIEZ, E. W., *ii* c, s. v. *abomé*.¹

GODEFROY, however, cites two examples of its derivative verbal noun *abosme*,² with corresponding meaning: "Cil qui la veoient de loing avoient grant *abosme* de lui veoir."

And

A Dieu en vint si grant *abosme*
 Que pour ce Gomorre et Sodome
 Il fist toutes ardoir en cendre.

A specialized meaning of *abomer*, that of 'nauseare,' is noted by DU CANGE and later lexicographers as occurring in the "Miserere" of the RENCLUS DE MOILIENS:

Moult est en enfermeté grant,
 Homs qui *abosme* (3) sa viande.

This again is the only occurrence of the word that I am able to cite with the meaning 'nauseare,' but it is abundantly supported by a corresponding use of the Low Lat. *abominatio*, O. Fr. *abomination*: "Cum homo antequam cibum accipiat, *abominationem* patiat,ur," etc.; and "La menthe . . . conforte l'estomac et donne apétit de mangier et oste *abomination* (DU CANGE, s. v. *abominatio*).

2. With the above *abomer* DU CANGE and subsequent lexicographers, with the exception of LA CURNE, have confounded the word *abosmer* 'to cast down, deject.' LA CURNE, on the other hand, is ignorant of *abomer* (=ABOMINARI), but has, as I believe, correctly explained *abosmer*. His treatment of the word (slightly abridged) is as follows:

"ABOSMER, *verbe*. Abysmer.

Précipiter dans un abyme, c'est le sens propre de ce mot, que nos anciens Auteurs, les Poètes surtout, employoient absolument et au figuré, pour exprimer la consternation, la dou-

¹ For the form cf. ALLUMINARE *alumer*, NOMINARE *nomer*, SEMINARE *sener*.

² GODEFROY has also an adjective, ABOSME 'plongé dans la douleur,' with the single citation, "Que j'ai le cuer *abosme* et triste." But this is evidently the past participle *abosmé* (treated in the present article under 2.), with crasis of final *e* and initial *e*.

³ Spelt *abome* in another citation of the same passage by GODEFROY from a different manuscript.

leur profonde dans laquelle un événement malheureux précipite, absorbe notre âme. "De quoy toute la Chevalerie fut *abosmée* et courouciée." . . . On disoit au même sens "avoir le cuer *abosmé*." . . . Ce mot, en se rapprochant de l'acception propre, s'est dit de soldats effrayés qui se précipitent, se renversent les uns sur les autres en fuyant :

S'en vont a Gisors entassant
Comme ceus cui paour *abosme*.

Nous n'oserions pas assurer qu' *abysmer* est le même qu' *abosmer*, si nous n'avions des preuves que l'*o* s'est mis quelquefois au lieu de l'*i*. Pour marinier, on disoit maronier."

The nature of the substitution of *o* for *i* here spoken of is scientifically more interesting and more demonstrable than LA CURNE could have suspected. It has been happily elucidated in the introduction to MEYER-LÜBKE'S 'Romance Grammar,' § 17. Briefly expressed, the popular Latin, having no sound equivalent to Greek *v*, was accustomed to replace it by *u*; and this practice continued among the people even towards the end of the Republic, when the lettered Romans had in general adopted for Greek *v* the sound *ü*, represented by *y*. Accordingly we find a certain number of Romance words, from the Greek, offering an *o* (=Lat. *u*) for Greek *v*, while the majority show *i* or *y*. For cases of *o* for *v* cf. Ital. *borsa*, Fr. *bourse*=βύρσα; Ital. *grotta*, O. Fr. *crote*=κρύπτει, and a number of others. *Abosmer* is thus to be regarded as simply a doublet of *abîmer*, by which it was early crowded out of the language. This is apparently the only example of doublets involving a divergent treatment of Greek *v*.

As to the occurrence of this word, GODEFROY has four examples of its use in finite forms, in addition to the passage cited by LA CURNE (including one example of reflexive use); but for the participial adjective *abosmé* 'plongé dans la douleur, etc.' he has some twenty citations, of which it is interesting to note that nine contain the word in immediate connection with *dolant*: *dolant et abosmé*, showing that it had come to be used as a conventional epithet.

3. By the side of *abosmer* occurs *abosmir*, which is evidently a collateral formation. GODEFROY has it only as an "adjective," *abosmi*, with five examples similar to those

under the past part. *abosmé*, three of which are connected with *dolant*, e. g.:

Et chevauche dolans et *abosmis*.

But the occurrence of a 3d sing. pres., *abomist*, is noted by VAN HAMEL, 'Renclus de Moiliens,' p. 135, v, 2, as a variant to *abosme* in the verse above cited:

Hom ki abosme sa viande.

4. There is another verb *abosmer* given by LA CURNE and by GODEFROY in the form of its past part. *abosmé*, the discussion of which involves again an interesting question concerning another pair of homonyms. LA CURNE treats this word as follows:

ABOSMÉ, *participe*. Abonné.

Laurière observe que Bosme, en Nivernois, signifie une borne. Dans ce cas *abosmé* et *aboumé* peuvent bien ne pas être des fautes dans la Coutume de Nevers, comme l'a cru l'Editeur, qui dans ses notes en marge, dit qu'il faut corriger *abonné* ou *abourné*. On y lit: gens de condition *abosmez*, c'est-à-dire *abournez* à certaine taille." (Laur. 'Gloss. du Dr. fr.')

It thus appears that GODEFROY recognizes the existence of *bosme* and *abosmer*. There is accordingly the less reason for his rejecting, as he does, s. v., the form *abommage* (which would be the natural derivative of this *abosmer*), and setting up in its stead a form *abonimage*, which is apparently quite unwarranted.

GODEFROY remarks, s. v. 2. ABOSMER:

Coquille a observé, sur ce passage ["*abosmez* à certaine taille"], que dans sa province, *bosme* signifie une borne, en sorte qu'un territoire *abosmé* est un territoire contigu et renfermé dans de certaines bornes.

The natural hypothesis that *bosme* is the same word as *borne* is favored negatively by the apparent absence of any other explanation, and to some extent positively by the phonology of the two words. The etymology of *borne* is satisfactorily given by DIEZ as Mid. Lat. *BODINA*>*bodne*>*borne* and *bonne* (often spelt *bosne*). The change of *bosne* to *bosme* may possibly be explained as similar to that of *pruna* to *pruma* (MEYER-LÜBKE, Gr. § 452)—whence Ger. *Pflaume*, Eng. *plum*; but was more probably brought about by ignorant association and confusion of *abosner* with *abosmer*.

It remains to consider the relations of this word *abonner* (*abosner*, *aborner*) to Mod. Fr. *abonner*. DIEZ's article on the latter word ('E. W.' iic) reads:

Abonner fr. auf ein unbestimmtes einkommen einen bestimmten preis setzen, *s'abonner* sich als theilhaber an etwas unterschreiben; von *bonus* gut, bürgend, vgl. sp. *abonar*, bürgen, gut heissen, versichern. Man leitet es ohne noth von *bonne* gränze.

Neither LITTRÉ nor SCHELER accedes to this view, the former rejecting altogether the derivation from *bonus*, the latter admitting it as equally possible with the other. From a careful comparison of the early uses of *abonner* I believe it will appear that the word presents a merging of *AD-BODINARE and *AD-BONARE. For the meaning 'delimit' (*AD-BODINARE) no example could be more conclusive than the following from FROISSART, 'Chroniques' xi, 311 (cited by Godefroy): "Et furent adont et par bonne traittié deportis, devises et *abonnes* les deux roiaulmes de Portingal et de Castille."—For the meaning 'guarantee' (*AD-BONARE) compare (from GODEFROY):

Mol lit, blans dras et chambre bonne
Ayse de bien dormir *abonne*.

Summing up the above results, we should have the following series of equations:

1. *abomer* = ABOMINARI;
2. *abosmer* = *ABYSMARE;
3. *abosmir* = *ABYSMIRE;
4. $\begin{cases} \textit{abonner} \\ \textit{abosmer} \end{cases} = \begin{cases} *AD-BODINARE, \\ *AD-BONARE. \end{cases}$

H. A. TODD.

THE ETYMOLOGY OF ENGLISH 'TOTE.'

AMONG my earliest recollections is the use of the word *tote*. It is a word in use everywhere in the South and signifies both 'to bring' and 'to carry,' especially on one's head or shoulders. A Virginian, "F. W.," in a recent number of *The Critic*, has been trying to rescue this and another word, *raised*, "from the ridicule that now surrounds them." The word *tote*, he says, is properly "tolt" from "tollo," a term in common use at the English bar, from 1600 to the middle of the century, for lifting or removing a writ from one court to

another, and thence applied at large to the lifting of any object." As "F. W." observes, WEBSTER has no more to say of this word than "probably of African origin." This conjecture is possibly due to its frequent use by the Negroes. But this use is not confined to them. From *American Notes and Queries* for February 7, 1891, we find that it is very common not only "in Kentucky and Indiana" but also "all along the Ohio and Mississippi rivers," and in the next issue of the same journal "C. H. A." states that *tote* is in common use all through the State of Maine, where its meaning is 'to carry.' To this note I will refer again, as the usage of this word in Maine substantiates, I think, my proposed etymology.

This waif of the South presents an interesting view of the working of the human mind. The first approach to its origin is in the word *tout*, now confined to race courses. In horse-racing a *tout* is one who clandestinely watches the trials of race-horses at their training quarters, and for a fee gives information for betting purposes. Another spelling is *toot*, and English literature affords many examples of this word where it means 'to pry or search, peep about.' Two of these will suffice:

"For birds in bushes *tooting*." SPENSER'S 'Shepherds' Kalendar,' March, l. 66.

"Marking, spying, looking, *tooting*, watching like subtle, crafty and sleight fellows." LATIMER, 'Sermons' fol. 88.

In older authors, contemporary with and before CHAUCER, it was spelled *tote*, and FAIRFAX in his translation of TASSO follows this spelling:

"Nor durst Orcano view the soldans face,
But still upon the ground did pore and *tote*."

In 'Pierce the Plowman's Crede' we find several examples of *tote*, where it means 'to see clearly, look out, spy round, peep out': "to *toten* all abouten," l. 168: and "his ton *toteden* out," l. 426.

LANGLAND, in 'Piers the Ploughman,' uses it in the sense of 'to look, view':

"And bad me *toten* on the tree." B. xvi, 22;

and it is found in several other writings of this period with the same meaning.

This form *toten* is derived from Old English